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THE CHURCHES AND AN ORDAINED MINISTRY.

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On First, Fourth & Fifth Pages

WE are not sure that thoroughness is always best. To our mind it would be infinitely better to serve God, even very imperfectly, than to serve the devil with a perfect heart.

THE program of the Kentucky B. Y. P. U., at Louisville, on April 6 and 8 next, is an exceptionally fine one both as to

rengement, however, might be better. Dr. Jordan ought to have a better chance. We hope the attendance will be general and full, and that God's blessing will make the meeting a great success.

WE grieve to learn of the ill health of our brother, Rev. R. M. Richardson, of Indianola. He is now at Castillian Springs for recuperation^{and} health, after a protracted confinement with slow fever. Many friends will regret to know this and we trust will join us in earnest prayer for our brother's speedy recovery and restoration to his loved work and people.

We greatly regret to learn of the retirement from school of our young brother, W. R. Hardy, of Hosey, on account of a serious trouble with his eyes. This is the second time they have failed him and he has been compelled to leave the college. We hope, however, that he will soon find relief and be enabled to return and take up the task of fitting himself for the work his heart is so set upon doing for the Master. Will not our brethren pray for his speedy recovery?

We observe that the Baptist young people of Kentucky are to have a general meeting in Louisville on April 6-8, 1897. We sincerely hope it will be a great success. We are sure our friend, Dr. T. T. Eaton, of the *Western Recorder*, has come to see, as we did a long time ago, that it is ~~the duty of~~ ^{important} for our young people of the South to organize for work along the lines of our Southern Baptist Convention, and in harmony with all of our Southern in-

great hope for the movement.

The ordination of a minister to the work of the gospel ministry is a matter which concerns the sisterhood of churches. This is obvious, in view of the fact that an ordination with our Baptist people is done once for all. When one has been ordained, he is to be recognized as an ordained minister by the sisterhood of churches. No church has the right, under ordinary conditions, to set apart one to the work of the ministry without inviting the sisterhood of churches to sit with her as an advisory council to determine whether the candidate for ordination is a suitable person to be set apart to such a work. In case any church does, without the advice of the sisterhood of churches, ordain any one, she has no right to require or expect other sister churches to recognize him as ordained. We do not know of any writer of standing among our people who advocates any other view. We quote from some of these writers, in confirmation of this view.

Dr. Strong says: "It is always to be remembered, however, that the power to ordain rests with the church, and that she may proceed without a council, or even against the decision of the council. Such ordination of course, would give authority only within the bounds of the individual church." (Theology; p. 514.)

Dr. Weston, in answer to the question, "Who ordains?" "The church of which the candidate is a member; but inasmuch as this church has fraternal relations with other churches of the same faith and order, so that its acts are respected, and inasmuch as she wishes the recognition and sanction of its ministers by other churches, it is at once the dictate of justice and courtesy that neighboring churches be requested to examine the candidate, and advise the church as to his fitness to represent the sisterhood of churches. If any church undertakes to decide without consultation, on the fitness of the candidate for office, manifestly it can and ought to decide for itself solely. It would be very dishonest to send forth such a man as a minister, endorsed and recognized by the denomination." (Johnson's Outlines of Theol., p. 367.)

Dr. Harvey says: "In the ordination of a ministry there is an evident propriety in inviting the co-operation of other churches; for it is desirable that he should be recognized as a minister, and should perform ministerial functions outside of his own church." (The Church; p. 85.)

Dr. Hiscox says: "A church cannot, indeed, make a man a minister to any but themselves." New Directory; p. 369.) Dr. Hiscox we regard as so unsafe and unbaptistic in his views of ordination that we attach but little force to what he says; but still, so far as the point now in question is concerned, he is in accord with others who are held in safe authority.

lon must, it appears to us, be have pronounce

true as a consequence. That is, a church has no right to take a man's credentials, or depose him from the ministry, without consulting the sisterhood of churches in council assembled. In case she does, he is only deposed so far as that church is concerned, and other churches may still recognize him as an ordained preacher, if they wish. The local churches are free to exercise their own wills. Such was the position of Dr. Bright, of New York, and such is the position of others who are held in high esteem among our Baptist people. This does not controvert the independence of the local church, since its independence is never to be pushed to such an extreme as to violate the interdependence of the churches. The ordaining power is in the local church, but this authority or power must not be exercised to the disregard of the interests and rights of the sisterhood of churches. It is a right which he can only exercise within the limitations set by the rights of the sisterhood of churches. If he should be so unjust and discourteous as to disregard the rights of other churches, she cannot complain if they do not regard her actions. They may continue to regard brother as an ordained preacher even when he has been deposed.

But there is another consequence which must follow from the position agreed upon by our Baptist water, namely, a church in which an ordained preacher holds membership should refuse to consider the minister on his own terms, but must first remove him from other churches, and could continue to hold him as an ordained minister, then another church could call a council to examine his doctrine and decide whether he is a suitable minister and recognize him as an ordained minister and hold him in the churches. If he is a heretic or of heretical doctrine, he should withdraw himself as an ordained minister and warn all churches to refuse him and expel him from the church where membership may be held. Within her jurisdiction would still be the sisterhood of churches, but not depose him from the pastorate or they could disown his fellowship for the retained him as an ordained minister in the fact that he had been heretic by the churches. Ourselves of churches nothing to do with church membership or heretical brotherhood. This matter purely the hands of his individual churches. They only deal with the capacity of the church. In this case he is in any way outside of the circle of the churches. Their

gives him a relation to them. We have not seen this view of the question broached by any one and yet it seems to us clearly to grow out of well recognized and well settled principles involved in the question of ordination. All such matters should be kept out of conventions and associations. These bodies, as now organized, are in no way competent to deal with such questions. We should not hesitate to advise any church, which we serve as pastor to stay out of associations and conventions when they so far transcend their legitimate bounds as to sit in judgement on the doctrines of men and decide whether they are heresies or not. Conventions and associations are not the pillar and ground of the truth.

Many of our people may be misled by the word *home* in connection with our mission work. That such a mistake may not be made, let it be understood that by Home Missions is meant mission work done by the Home Mission Board as a creature and agent of the Southern Baptist Convention, in the southern and western portion of the U. S. A., and in Cuba. This includes mission work among the destitute whites, the Indians, the Germans, the Negroes, the Cubans

At a glance it is seen that the territory is large, and the work great.

No department of our work, as Southern Baptists, is more important than that of Home Missions. Those who will take the time and pains to investigate the subject, will find it true. But who will take time? Who will lift up their eyes and look on a field white unto harvest? Will we not pause for a moment until we can have some just conception of the magnitude of this work? The field of the Home Board is not the world, but it is an important part of it to Southern Baptists. In actual territory, it includes all of the Southern States, Missouri, Indian Territory, New Mexico, Oklahoma; and the Island of Cuba. What a field! But the bare acreage amounts to nothing compared with the people of the field, and their religious condition and needs. Who are the people dwelling within our borders? What are they here for? What is their religious condition? What are their spiritual needs? What is the measure of our responsibility as Baptists toward these peoples? These are burning questions—questions that demand an honest, earnest consideration, and a speedy answer. It has been estimated that no less than six millions of souls in the field of our Home Board are unsaved. In many communities there is no preacher to warn them of sin and point them to Christ. Will not the Lord's people awake? The harvest is passing away.

The work of the Home Board is not what it was 30 years ago. The work then was small, compared with what it is now. A few years the tide of population has been coming upon

and indifferent have come. Ours is a land of flowers, of resources, and of liberty—"a land that flows with milk and honey." What, then, may we reasonably expect within the next thirty years? But an increase of population is not the question and duty that confronts us as Baptists. The religious conditions and needs of these people among us, is where the center of interest lies. Have they the religion of the Man of Galilee? If not, we must teach them that there is such a religion, and that all other religions are vain. This will be for their good, our good, and the glory of God. Brethren, the only hope for the South is its evangelization. Anarchy, infidelity, paganism, rum, and Romanism, are the allied powers that we are called upon to meet. Will we meet the foe in the name of our God? The battle is upon us, and unless we stand as good soldiers of Christ, our children and homes will be devoured. What a heritage the Christian courage of our sainted dead has left to us! Will we hand down a like blessing to our children? They honored Jesus Christ in planting churches among the destitute; will we thus honor Him? Our beloved missionaries have been sent to the front by us. They need our prayers and money. Shall they not have it?

We felt a pang of regret when we read Bro. C. E. Smith's letter from Africa in this RECORD. We have not been, as a people, as much interested in our mission in Africa as we should have been, nor seemingly as we are in our other missions. To our own mind, we ought to feel as much concern for the salvation of the Africans as we do for that of any other people. The truth is, if association has anything to do in promoting the missionary motive, then it might be expected of us of the South to feel a deeper interest in the Africans. The colored people of the South are sprung from that black race in Africa, and by every consideration of blood relationship, they ought to be profoundly interested in the salvation of that people. Then, for ourselves, the white people of the South, are we not more nearly related in point of association and mutual dependence, to the colored people in our midst, and especially more concerned about their eternal welfare, than any other people on the globe? Then this consideration ought to draw heavily upon our sympathies and interest for their progenitors and relatives on the dark continent. Besides this, there are our brethren who are struggling heroically to give them the gospel, the only means by which they can be saved. Why should not our hearts and hands and help go out to Lumley and Smith and Winn and others who are among the noble band of workers in the foreign fields? Yes, brethren, let us think and write and talk more, much more about these dear brethren in this lonely work, and pray for them also with greater earnestness and faith. May God greatly bless and prosper our faithful missionaries in Africa, and put us to give and pray for them.

OUR FIELD GLASS.

It is with profound sorrow we learn of the death of Bro. James Jones, of Louisiana, formerly a member of our Fellowship church, Jefferson county. He was a good and true man, and his family were among our best members and warmest supporters while in Jefferson county. We baptized two of his daughters and two of his sons while pastor. May the surviving members of the family find grace to help in this time of need. We had an unexpected, but highly enjoyed visit from Secretary Rowe, who on his return from Mt. Zion, spent Sunday night with us and gave our people an excellent sermon at the night service. We are always glad to have Bro. Rowe visit us.

The *Biloxi Review* has this to say of one of our earnest men: "The Baptists have put on new life, and under the active ministrations of an earnest, faithful pastor for all his time, this church is growing as the weeks come. Rev. H. M. Crain, while a young man, is a preacher of more than ordinary ability, and of active, tireless disposition. His consecrated devotion to his work is bearing fruits in liberal attendance upon his weekly ministrations, frequent additions to his church membership, and in the well-merited love and esteem of his people." We are glad to hear of Bro. Crain's success in his field. The *Review* further says: "All the institutions of this church, the Sabbath School, the prayer-meeting and societies, are in active operation, and changing from services twice a month to weekly services, these good people are waging a good fight for the cause. 'This city for Christ!'—Alluding again to Bro. Crain, the editor says: 'Our relationship with this man of God is, we feel sufficiently intimate, for us to be allowed to say, the experience he received in that grand old training school, Presbyterianism, is serving him in good part.'—The *Review* is an excellent paper, with one exception, that while speaking so favorably of the churches, it advertises the devil in another column, namely, the liquor traffic. Such, our good neighbor should see, is inconsistent.—Bro. Crain has recently received a first-class poultice. Our congratulations are offered.—We were in Memphis recently, and found it exceedingly pleasant and restful to stop awhile with Deacon R. G. Craig. He has succeeded Graves & Ernst in the Religious Books business, and in connection with his business, has fitted up an elegant parlor, with chairs, sofas, tables, and periodicals, in which all of his out-of-town Baptist friends, and friends of any sort, are invited to stop awhile and rest, leave packages, read or write, as they choose. Many who visit Memphis will heartily appreciate such a pleasant retreat as Bro. Craig offers. Every Monday the Baptist pastors' conference of the city holds its meetings in his parlors. If you visit the city, be sure and call to see Bro. Craig.—We have received from Dr. William R. Wright a handsomely printed invitation to attend the commencement exercises of the Atlanta Dental College, at which he is soon to graduate as president of his class of fifty-nine members. He is a Senatobia boy, and we congratulate him on the high stand he thus takes in his dental course. By the way, Senatobia,

within the last few years, has produced three first-class young dentists—Dr. James Williams, who has located elsewhere; Dr. Thomas C. Wynne, who is now a successful practitioner in our town, with a good practice; and Dr. William R. Wright, who is now about to secure his "sheepskin." His brother, Dr. P. H. Wright, of Senatobia, has a large dental practice here and elsewhere.—Bro. E. E. Thornton, the new Booneville pastor, is much encouraged in his work. He writes: "We are growing. Every department of our church work is growing in interest." It would be a pleasure to accept an invitation from Bro. Thornton and be present at the Fifth Sunday Meeting the last of May, but the way does not now seem clear for this.

The senior editor is laid up for a few days with slight illness, which fact we trust will explain any deficiencies that may appear in this week's issue of the paper. He hopes to be out again in a very short while.

We like Bro. Eager's plan of raising an additional endowment for Mississippi College. The thing is greatly needed to help on the work. The present income is far too meager. The faculty scarcely, if ever, get their pay. How easy it would be for every Baptist to give just one dollar next summer, and send it up to the Convention for that purpose. We are five at our house, and we have agreed to do our part of it; so also will Bro. H. F. Sproule, who number five more. Now, let us hear from you all, brethren and sisters. If there are any who cannot give one dollar, there are enough who can give two or three to make up for them. It won't be a hard thing to do, but it will be a big thing, and a good one. Brethren, let's do it.

We had a pleasant business trip a little while ago to Mobile and New Orleans. We allowed it to include a Sunday in New Orleans, and upon the invitation of the "Pursers Brothers," we tried to preach one sermon to one of them. We also attended a mission service at the Carrollton Chapel and heard a good sermon by Bro. John Purser. We also met Bro. Whittington, pastor of the Coliseum church at the Monday pastor's conference, and heard a favorable report of his work. Both the Pursers also spoke well of the state of affairs in their respective churches to which we could bear testimony, judging from the two fine congregations that met us, and the excellent interest they showed in the messages we delivered to them. The present harmonious condition of affairs among the Baptists of New Orleans, and the evident tokens of progress and growth, is exceedingly encouraging just at this time. Perhaps they were never so hopeful of a good and great work. Bro. D. I. Purser had planned to go right on in revival services at the close of the week of self-denial, and he and his people were very hopeful of gracious results. The other pastors were deeply interested, and were hoping that such an interest would be awakened, that they could take it up and on through their own churches. We left the city feeling very hopeful for the Baptist cause there. Will not all of God's people pray that He will greatly bless them.

CHRONICLES.

L. A. D.

It is a fact not generally known that there was a Baptist paper published at Natchez, in this State, over sixty years ago. If the *Chronicle* remembers rightly, it was called the *Southwestern Baptist Luminary*. Elder Vaughn being editor. In a year or two it transferred its subscription list to the *Baptist Banner and Pioneer*, of Louisville, Ky.

Several other attempts were made to establish papers before the war, and more somewhat later; but the first successful effort was the *Southern Baptist*, at Meridian, Elder Gressett editor. This latter is living to-day in THE BAPTIST RECORD, having consolidated therewith ten or twelve years ago. For a time it bore the name of the *Southern Baptist Record*.

THE RECORD stockholders carried a heavy debt quite a while; indeed, by the strictest economy the management was not fully free twelve months ago. But as soon as daylight began to dawn, they planned for improvements. An accident to the press defeated their plans for a season. Such was the status at the time of the meeting of the Convention at Starkville, in July last.

Some months since the contemplated arrangements were made, and THE RECORD appeared in its new form. We are gratified to know that the changes have met with almost universal approval. It may be well to remark that if any of the brethren have the impression that a single stockholder controls a majority of the stock, it is simply erroneous.

How THE RECORD ought to be conducted. It is easy to find fault; it is not hard to misrepresent, even unintentionally. But, brother, did you ever try to edit a newspaper? A little experience might make you somewhat more charitable, if you are disposed to growl. At the earliest practicable day it is proposed to make further improvements—no even waiting for the investment to pay dividend or interest.

Passing from the paper question, the *Chronicle* suggests that there are matters of denominational history that should be gathered before of older brethren pass away. Bro. E. C. Eager ought to be interviewed, and so ought Sister Susan McGill; while Bro. N. L. Clark might well begin a series of articles thereon in the *Mississippi Baptist*. And then, there is Brother J. T. Freeman, W. S. Webb, T. G. Sellers, and others.

Of all religious people, the Baptists seem to be the most neglectful of their church history, and it has given us a world of trouble. Scholars get hold of documents not favorable to our faith and practice, and finding no definite rebuttal of statements, accept declarations as facts. True, much of our history, could not have been preserved, if written for the fires of persecution would have destroyed it. It is at last almost universally conceded that our baptism is apostolic, and has been practiced by Christians of our faith all down the ages.

But the *Chronicle* is not going into a discussion; he simply calls attention to a few ignored

or seemingly forgotten truths. He has been reading some strong claims of the Protestant Episcopal church, that it did not come out of the Church of Rome, or of the Greek Catholic church. It is contended that the Anglican church is co-equal with these bodies—if so, it would appear that it practiced immersion at one time; indeed, its ritual so required. In these days of Biblical criticism, we should not be surprised at finding scholars "wise above that which is written," and slighting "sound doctrine."

Baptist interests in Meridian are doing as well, in a temporal point of view, as could be expected in these times. We need a little more stirring up spiritually. Occasionally some visiting brother calls to see us, and we are glad to meet him. Pastor O. D. Bowen has been here, and speaks very encouragingly of his work. Pastor J. L. Williams brought in the Pleasant Hill offering for colportage, and left some encouragement for THE RECORD. There were others, probably, who found Dr. Hackett in his office, and did not have to hunt up the *Chronicle*. By the way, the Forty-first Avenue church sent a \$50 missionary box to a brother in Texas last week.

Mission Collections.

Mission collections are made in most of our churches quarterly. Most of the churches give the winter months to the foreign mission collection, so that there seems to be in these months an overflow in this department of our work. The Southern Baptist Convention urged that early collections be made for this current year, as also did our State Convention. The Vice President of Mississippi has urged pastors and churches to take collections early during the year, so that the contributions have been making for nearly six months mainly for foreign missions. The effort has been a supreme one on account of the debt on the Foreign Mission Board, which has not only well nigh paralyzed that Board, but has also crippled all other mission interests.

The collections now in, aggregate a little more than six thousand dollars. Many of these have usually been made later, and some of them just before the meeting of the Convention. The churches so making will thus be able to turn their attention in a little time to home missions and State missions. The strain on these interests has been immense for several months, but with trust in God and patient, loyal effort we will even up.

CHAS. L. LEWIS,
Agt. Miss. College.

State Missions.

The collections in our State for nearly six months have gone almost exclusively to Foreign Missions. In the meantime the State Missions have suffered as never before. I do not mean that I would have less done for Foreign Missions, but that there ought to be an evening up in the general work, so as to relieve the immense strain on one. In the meantime our men have been in the very forefront of the work for Foreign Missions, unmindful of the arrears which they were suffering. I do feel that we must give our State Missions immediate attention, or we will suffer seriously.

A. V. ROWE.

The Gressett

Music House is the place to buy your Pianos and organs for cash or on easy installments. 2322 Front street, Meridian, Miss.

OUR PREMIUM OFFER.

We have concluded to offer some premiums to the friends of our paper. THE BAPTIST RECORD ought to have 2,000 renewed and additional new subscribers before the summer is ended; and we have 2,000 gifts—one for each one who will send us the amount set opposite each premium.

HERE IS OUR OFFER.

1. To all new or paid-up subscribers who will send us \$2.80 between this time and July 1, 1897, we will send one copy of THE BAPTIST RECORD for one year, and one International Pronouncing Teacher's Bible, worth \$3.

2. Also to any as above described, who will send us \$2.25, we will send THE BAPTIST RECORD and "Graves' History of China," worth \$1.75.

3. Also to any as above mentioned, who will send us \$2.50, we will send either one of Dr. J. T. Christian's three great books, on "Immersion," "Close Communion," and "Americanism Against Romanism," or that other excellent book, "Did They Dip?" and THE RECORD, for \$2.10, all in cloth binding, or in paper covers, for \$1.80.

4. Also to any as above mentioned, who will send us \$1.75, we will send THE BAPTIST RECORD for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

These are all most excellent books, and are put down at a figure far below what they can be bought for in any book store. Then, we want to reach all of our friends with this generous offer and will therefore agree to duplicate any of these offers to any of our subscribers who are behind with us, if they will pay up old subscriptions to date, and then send the required amount in addition for another year.

Just Like Him.

DEAR BRO. HACKETT.—Dr. A. A. Lomax, of Batesville, Miss., sends me fifty dollars for the *Chronicle*, and says in his letter, "God bless you and the dear old school. I wish I could make it \$50,000 instead of \$50." No man in or out of the State has done more for the College since I have been agent than Dr. Lomax has, according to ability. He has helped many times and in many ways.

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A. V. ROWE.

The latest hit is the Schubert Piano, with Mandolin attachment, at the GRESSETT MUSIC HOUSE, 2322 Front street, Meridian, Miss. 3-4-2t.

BY PU Department.

March.

7.—Baptism. Matt. iii. 13-17; Acts viii. 35-40; Rom. vi. 1-3.

14.—Walking with God. Gen. v. 18-24; Heb. ii. 3.

21.—The security of the believer. John x. 27-30; RoM. viii. 37-39.

28.—Missions.—Japan.

SUNDAY SCHOOL LESSON.

By W. F. YARBOROUGH.

APRIL 4, 1897.

SUBJECT: Peter Working Miracles. Acts 9:32-43.

GOLDEN TEXT: Jesus Christ maketh thee whole. Acts 9:34.

INTRODUCTORY.

We now turn back to the early church history as recorded in the Acts, from which we turned aside for the last two Sundays of the quarter. The conversion of Saul was the last point considered. From what we can gather from other sources, the few verses between this and that lesson cover a space of some three years. Saul after his conversion spent certain days with the disciples at Damascus, verse 20; went into Arabia and returned again unto Damascus; then after three years went up to Jerusalem to see Peter, and abode with him fifteen days, and afterwards into the regions of Syria and Cilicia. Galatians 1:17, 18, 21. It is highly probable that the persecution of the Jews against the disciples was continued during this time. The statement in verse 31, that "the church throughout all Judea, Galilee and Samaria had peace," is probably not due so much to Saul's conversion as to the fact that the Jews had something else to occupy their attention. Caligula, a bloody, self-willed, half-crazy man was on the throne at Rome. He had issued a decree that he should be worshipped as a god throughout the Roman Empire and that his image should be erected in the temple at Jerusalem. This aroused the Jews to bitter opposition and so occupied their time that the Christians had rest. Doubtless they were as much opposed to this folly as the Jews and the cessation of the persecution may be due to the fact that they were drawn together in a common cause. At any rate there was a surcease of persecution and the church prospered being edified and greatly increased in numbers. The apostles had learned the lesson that the gospel was not only for Jerusalem but for Judea, Samaria and the uttermost parts of the earth, and gradually it was dawned upon them that it was for the Gentiles. Saul has been converted and is a chosen vessel to carry the gospel to the Gentiles, but one of the original twelve is to have the honor of leading the first Gentile convert to Christ. Of this we will learn in next week's lesson. This week's lesson is the last span of the bridge over which Jewish prejudice has to go to reach the Gentiles with the gospel. The fact that we leave Peter in the house of Simon the tanner—an occupation considered as unclean among scrupulous Jews—shows great progress towards the recognition of the fact that there is to

be no distinction between Jew and Gentile. Possibly this willingness to recognize the will of God, accounts for Peter's increased power in working miracles. This lesson furnishes the first instance of Peter's bringing the dead to life.

EXPLANATORY.

I. Peter at Lydda. 32-35. As Peter passed throughout all quarters—on a preaching tour through all that part of the country. As he was journeying he came to Lydda (now Lod), a town about twenty-five miles a little north of west from Jerusalem. We saw in Acts 8:40 that Philip passed through these parts and it may be that Peter was on a journey similar to that made by him and John after Philip had preached in Samaria (see Acts 8:14). Peter found there some saints, i. e., men and women set apart to Christ's service and therefore holy, who were likely some of Philip's converts.

A certain man * * * sick of the palsy. There is no use in emphasizing the fact as some commentators do, that Peter found him as though he were looking for him. We find a good many things for which we are not looking. In some way Peter was brought in contact with the unfortunate man who had been on his bed eight years suffering from palsy. The word is a contraction of paralysis but in the New Testament it was a disease accompanied by greater suffering than usually accompanies paralysis or even palsy as we understand it. In Matthew 8:6 the patient is represented as "grievously tormented." This Eneas may have been one of the saints there at Lydda. At any rate Peter saw some good reason for healing him.

Eneas, Jesus Christ maketh thee whole. Thus Peter turns all the credit from himself to Jesus whom he delights to honor. He tells the man to get up and spread his bed as a proof that he is healed. The man immediately obeyed and the miracle produced a great impression on all who saw him which, in a general statement, includes all that we have seen in the story. The article being used with Saron (Sharon), and not with Lydda, indicates that the plain of Saron, extending thirty miles along the Mediterranean coast in meant. The miracle had such a profound effect that it caused the inhabitants of these places to turn to the Lord.

II. Peter at Joppa. 36-43. A certain disciple. Joppa (Jaffa) was northwest from Lydda, on the Mediterranean coast and was the seaport of Jerusalem. It is now connected with Jerusalem by rail. At this place lived Tabitha who was noted for her good works and charitable deeds.—The word in the Aramaic means gazelle, an animal noted for its beauty. The Greeks called it Dorcas on account of the beauty of its eyes. From the attention here given her name, she must have been a woman noted for beauty. The reference may possibly be to beauty of character which she evidently possessed from the fact that she was full of good works and alms deeds which she was doing.

She was sick and died. The good as well as the evil must die, but how different the meaning of death to each. This good woman fell asleep and her friends, who were many, gathered about her and prepared her for interment, but contrary to the Eastern custom, delayed her

burial, laying her out in a upper room till they could send for Peter. It is hardly probable that they thought he could bring her to life, but knowing that he was not a great distance away (about ten miles) felt that he would be interested in the death of such a Christian and wanted him to be present to sympathize with them and possibly to take part in the burial. They felt that he might in some way help them and I desired his presence. When he came they brought him into the upper chamber. What a scene met his eyes there! There in the embrace of death, lay the beautiful Christian woman who had done so much to make life bright for those about her. Around her stood her many beneficiaries weeping and showing on themselves the garments which Dorcas had made while she was with them. That they were wearing the garments seems to be indicated by the middle voice of the Greek verb used.

Peter put them all forth. As he stood in that upper chamber a strange power was working in him and as he felt the stirrings of the Holy Spirit, there came to him a revelation that he might do something in Christ's name to lift the cloud from the hearts of the bereaved. As he had seen his Master do, he put them all out of the room that might not be disturbed in his communion with God. By earnest prayer and concentration of purpose he learned God's will, and turning to the dead body commanded it to arise. The dead woman opened her eyes, saw Peter, and sat up. What joy there must have been, when Peter called the saints and widows and presented her alive to them. Whether they had expected anything of the kind or not the result was the same. It soon became known throughout all Joppa and was the beginning of a great revival there.

He tarried many days in Joppa. A door of influence had been opened and Peter was quick to enter in. He abode many days with Simon the tanner and while there he healed many of the sick and lame, and the multitude gradually giving way, the Lord prepared him by a vision to preach to Cornelius and to receive the Gentiles on an equal footing with Jews, in gospel privileges.

ADDED POINTS.

1. Spiritual power is often measured by our readiness to obey. Peter's power seemed to increase as he showed his willingness to carry out his Lord's commission.

2. The loyal preacher always gives Christ the glory. His language is, "Sinner, Jesus makes thee whole."

3. The beauty mostly to be desired is beauty of soul which shows itself in good (beautiful) works.

4. Dorcas presents a New Testament precedent for the fact that women as well as men have something to do as Christians.

Brethren of Mississippi.

I am inclined to remain in this, my native State. I am not engaged as a pastor. The Lord has used me in revival work. I should be glad to assist in such work; and would prefer to visit and assist pastorless churches. Address me, care of BAPTIST RECORD, Meridian, Miss. Reference—R. A. Venable, J. K. Farrah.

JAKE R. HODGES.

DIED.

At his home four miles southwest of Desoto, Clarke county, Mississippi. Mr. J. J. Mabry was born August 29, 1852, and departed this life February 20, 1897. He had been a professor of religion several years. Last August he united with the Oak Grove Missionary Baptist church, of which he lived a consistent member until his death. The church and community in which he lived will greatly miss him. The funeral was conducted by the writer, before a large and attentive congregation which had met to pay their last respects to him. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." He leaves a devoted wife, five sons and three daughters and many relatives and friends to mourn their loss. To the bereaved we tender our heartfelt sympathy.

H. A. PICKARD.

LITTLE ZACK GRIFLING.

On the 8th inst. it was the sad privilege of several of the friends of the family of Brother and Sister S. E. Dudley, of Utica, to visit their home and bring tender words with winter's fairest flowers to express their sympathy for them in the death of their grandchild, the second son of Mr. and Mrs. Zack Grifling, of St. Joseph, La. This little child went to sleep in the arms of the Savior on the 6th inst., being only one year and seven months old. Our hearts bled sorely as we looked at the sweet pale face of little Zack, slumbering so sweetly in his little white casket in his grandfather's home. Our sorrow was intensified as we thought of the absent parents, so many miles away, who, because of sickness, could not be with us in the last sad service for their darling little boy. We went to the old church and spoke of God's love for his people; the Savior's love for little children; the exemption from life's sorrows that death brings to little children; and the attractions that heaven has for us with Jesus and the little ones there. Our prayers were offered and we lay them still at our Father's throne for His all-comforting grace, that it may abound to ward them whose hearts are most sorely bruised under this affliction and would ask that they encircle the name and memory of their little one with these words:

"God's mercy seemeth tenderer
When to his shielding love
He calls our buds of innocence
To wait for us above.
Then let us bow resignedly
Beneath our cross of woe,
In his own time we shall again
Our soul's sweet blossoms know."
I. H. A.
Utica, Miss., January, 1896.

LITTLE MARY.

The darling child of Mr. and Mrs. E. T. Jacob was only two years, four months and ten days old when she went home. It was on the 24th of December, 1896 that the angels invited her to go with them. Fond hearts so entwined by the tendrils of her sweet love, and charmed with the precious little life, did not see how they could give her up. But the infinite Father said it was best. Then the angels kissed away the mark of pain from her fair brow and left instead the smile of peaceful rest. She went with them to the eternal Christmas-tide where the cry

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"DR."
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 Years the Standard.

of pain and the sorrowing tear can never mar its heavenly joys. We think of her now as being beyond the reach of pain and sorrow. We think of her as being forever with the good Shepherd who carried the lambs in His bosom. We think of her as inviting us to come and share with her the glories of that happy home.

"Mourn not for the child, thy tenderness given.
Ere stain on its purity fell;
To thy questioning heart, Lo! answer is given—
It is well with the child—It is well."
I. H. A.

Utica, Miss.
Mrs. Malissa Ann, wife of Bro. T. J. Callahan, daughter of Mr. Jack Fairchild, Sr., was born March 15, 1850, and died Jan. 19, 1897, aged 46 years, 10 months, and 14 days, and was buried in the old Risner cemetery the next day, the writer conducting the burial service. She was the mother of six children, five of whom remain to mourn with their father and aged grandparents, and many other kindred and friends over their loss. She was a member of Union Baptist church, and had been on the decline for nearly twelve months, though usually able to be up and about until the fatal disease which ended her life seized her in its deadly grasp. Her sufferings were intense, but she bore it with patience and fortitude.

It is sad to bury a mother, especially one who is leaving small children, for while you can fill her grave, you cannot fill her place at home. She was a kind mother, attending to the care and interest of her family.

During her illness the husband and children as well as the neighbors gave her all the attention and help which lay in their power, but all to no avail. May God bless the bereaved and sanctify their sorrow to His glory and their good.

J. L. WILLIAMS.
Roy, Miss., Jan. 25, 1897.

DEAFNESS CANNOT BE CURED

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars; free. P. J. CHENEY & Co., Toledo, Ohio.

Sold by Druggists, etc.

Loyalty

In the *Texas Baptist Standard* of the 4th inst., on the fifth page, is an account of the behavior of a certain county attorney in the maintenance of law along a certain line. The caption to the piece is: "A County Attorney With a Backbone." Now, all will agree that a person without a backbone is in a most pitiable plight, whether he be county attorney or not, for the lack of this important part renders one incapable of standing upright.

The editor of the *Standard* would have us understand that Mr. Thomas (county attorney) stands erect, face to the front, and walks in the wake of the law. A man with a backbone can do these things.

Dr. Cranfill says: "On last Sunday every rum-shop in Waco was closed as tight as if it had been hermetically sealed." Of Mr. Thomas he says: "He has the old-fashioned notion that if he fails to enforce the law, he will be a perjurer."

He takes the righteous position that he is not responsible for the existence of the law against Sunday liquor selling, but only for its enforcement. "Loyalty: 'The state or quality of being loyal.' Loyal: 'Devoted to the maintenance of law; disposed to uphold the lawful authority.'"

The editor does not state whether Mr. Thomas is a Christian, but says: "We have faith in Cullen Thomas, and have always had." To say the least, he evinces a zeal for the welfare of his country, and one worthy of the imitation of many who do name the name of Christ. "It is true, all Christians do not have the execution of the law in their hands immediately; yet there are ways for them to show their loyalty to 'the powers that be,' when they see them neglected."

A "blind tiger" should not exist in the land, especially where the law forbids it. Yet there are many, and some of them in high places. The law-breakers keeping these haunts of vice should have justice in such measure as would stop the nefarious business, and if the executors of law will not themselves see to it, Christian people should.

The Christian people of the land could rule the land if they would, and then its rule would be for law and order. But while there are so many Christians who seem to have no backbone, and who bow complacently to the doings of that chaotic spirit which dominates the lives of so many beings called men—men who are only after the dollar—the non-enforcement of the law will prevail. We are told of a land somewhere, that has a town somewhere, that has "blind tigers" that are hardly "blind."

And it is said they have "local option also." And they have church bells many, which peal forth each Sabbath morning and evening calling worshippers to worship the Giver of all good. Now, if all these things be true, one is naturally inclined to ask, what kind of worshippers these are, and if that part of those things which are vicious are continuous, whether or not their backbones are broken, or are devoid of the spinal cord? It seems that for such things to continue, would indicate such lack of strength on the part of those worshippers as attends a broken back or an absence of the cord. And then, one might ask if the devotions of these worshippers are indeed bestowed upon, and accepted by, the

Giver of all good? Why call ye me Lord, Lord, and do not the things that I say?" "I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me, and showing mercy unto thousands who love me and keep my commandments."

We see, then, that it is God's way to punish iniquity—violation of law, and to reward righteousness—observance of law.

But you say again, Christians do not control the offices where the violation of law is so prevalent. True; but where Christians have their backbones well knit, and the spinal cord well adjusted, they can see that the offices of the law are filled with men who will see to it—as Mr. Thomas is now doing—that the violation of law is put down. But how may the Christian people succeed in filling these offices? One way would be to wield "the sword of the Spirit, which is the Word of God."

And, then, to use the Spirit himself. "Not by might, nor by power, but by my Spirit, saith the Lord." Reforms, akin to those effected by A. J. Gordon in his great church, all because his great soul was ablaze with the Spirit, might be effected in the keeping of the country's love if enough Christians would go, as he did, to the fountain from whence all our blessings flow, and drink of life's waters until their very souls bound with the impulses of the Spirit.

J. E. PHILLIPS.

The Power of Prayer.

"Abide in me, and live you."—John 15:7. Of all the gospels, I prefer John. And of his teaching to the humble child of God, there is none more valuable than that on prayer. The grand discourse of consolation set at the end of his ministry, is one on which, as an aged servant of God, I now love to dwell. I can now give to you the experience of three-score years since my baptism, on the 15th of November, 1835. I have found that Jesus was willing to dwell in me when I dwelt in him, and that then, though feeble and unworthy, yet he has strengthened me for my work. I have seen the churches built up and strengthened under my ministry, and sinners converted to God.

Will you allow me to give to my brethren in the ministry, specially, my experience? I have tried to live in Christ at all times. I have dwelt in the Five Gospels—Matthew, Mark, Luke, John, and Acts. I have tried to teach all men as children.

In my first public talk at the Mississippi Baptist Convention at Meridian, Bro. Duncan, who was then Superintendent of the Sunday School, gave me the service at 3 p. m., and invited the children of the different Sunday Schools to join in that service. I had a very large attendance of children, and many of the brethren honored my service with their presence. I remember Bro. Booth and other large men, as they sat in the congregation. I began by saying: "Now, my dear congregation, I want you all to be before me, at this time, as children. Are you willing to be so regarded? and will you aid me in my service? Well, you all agree. Then, like good children, I wish you to aid me in my teaching, and each one to repeat my text: 'Christ Jesus came into the world to

save sinners.' Now again, and count the words as I repeat them: 'Christ Jesus came into the world to save sinners.' I claim that this is the sum and substance of the whole Bible. Am I not correct, Bro. B.?" If all that is in the Bible alluding to this text, directly or indirectly, were to be cut out, our Bible would be worth no more than a simple ten-cent yellow back novel. Come, now, how many words in all? Nine. That is right. Who could save children who came into the world? Christ Jesus. Where did he come from? From Heaven. Where did he come to? Into the world. For what did he come? To save sinners. That is right. Say it, then, with me this way: "Christ Jesus came into the world to save me, a great sinner." Again, say, "It is worthy of all acceptance, and a true saying, that Jesus Christ came into the world to save me, a great sinner."

Thank God for this! And now we will sing.

"Come, Jesus just now, He will save you just now." Some who are now alive may recall that short and lively talk of fifteen minutes. God be praised that I live and am able to repeat that truth now.

Old child's preacher, W. H. ROBERT.

From West Africa.

DEAR BROTHER HACKETT:—I am glad indeed that you enjoy reading my letters, for I like to give joy, but more, I want to interest people in our work, for let me tell you, we do feel discouraged when we are doing the best we can with what is given us to do with, to find people so little interested in our work.

The *Foreign Mission Journal* and some other papers are full of Brazil and Mexico and China, and just now and then a few words about Africa. When I was home the first time I persuaded some of my friends to take the *Journal*. Afterwards they complained that they never saw anything from Africa. It was in the church at Judsonia, Ark., my home church, and very

willingly to dwell in me when I dwelt in him, and that then, though feeble and unworthy, yet he has strengthened me for my work. I have seen the churches built up and strengthened under my ministry, and sinners converted to God.

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Transgression.

It was last December, and the Methodist conference was on in our town, and one of its members slept in our home and ate at our table. He was a Sanctificationist—the modern stripe. He said that one may transgress a law, not willingly, and to him it would be no sin. Mr. Webster defines transgression, a verb: "To offend by violating a law; to sin." He defines sin: "Trans-

gression of the law of God; any violation of God's will, either in purpose or conduct." So Mr. Webster puts "transgression" and "sin" pretty much in the same scale. I believe Mr. Webster is pretty generally accepted as standard. Guess our friend has adopted some other standard.

In 1st Chron. 21 we find the following: "Achan, the troubler of the thing accursed." In Josh. 7:14 the Lord tells Joshua, after the defeat of Ai: "Israel hath sinned, and they have also transgressed my covenant which I commanded them, for they have even taken of the accursed thing." "Sinned, and also transgressed," might cause one to regard them as distinct terms, but when we observe that they both refer to the one act of Achan—taking the "thing accursed"—we readily see they virtually mean the same thing, and that the use of "transgressed" in this connection, must be simply for emphasis. So if our friend has adopted some other standard than Mr. Webster, it is evident that it is also some other than the Bible.

It is recorded: "Sin is the transgression of the law." So if our good friend, or anybody else, wants to know what it takes to constitute sin—not having yet discovered—let him "search the scriptures"; and if this be too arduous (?) a task, let him address some Bible student, who may give him the easy reference. I have been for a long time of the opinion that I had twenty-seven times rather take God's word about a thing, than to take man's a single time.

Brother and Sister Winn (Sis-

A Word From Longview.

In the winter of 1894, Longview Baptist church, near Natchez, was left without a pastor, deacons, or a clerk, all of whom, with a large number of the members, moved to Louisiana, leaving but few members with the church. Consequently the church has had no preaching for two years, except an occasional sermon by the former pastor. But now the pastor, the deacons, and quite a number of the members who moved to Louisiana, have moved back, and have resumed services at the church, much to the edification of those who have been so long without church worship. The Lord's flock get very hungry in two years without an undershepherd. The promptness of the brethren and sisters here in coming to church, bringing with them their children, babies and all, and the keen relish with which they receive the preaching, reminds me of an exclamation of the Psalmist: "I was glad when they said unto me, Let us go into the house of the Lord."

Best wishes for THE RECORD in its missions to the beloved in the Lord.

T. M. ELLERBE.

An Old Book.

I have in my possession an old book, purchased in a second-hand book store, which may be of great interest to some one somewhere. It is Vol. 6 of *Saunder's Sermons*, bearing the imprint, *Charleston (S. C.): Printed and published by J. Hoff, No. 6, Broad street, 1812.* On the fly leaf is this inscription: "Taken at Seabrook Island, S. C., Tuesday, March 19, 18, from the plantation of Col. Leo. W. Seabrook, by 56 Regt., New York. Col. J. J. Wheeler."

The year cannot be made out, and I am not sure that the last name is Wheeler, but it begins Whee, and it is probable that it is correct as given.

Does any one know anything of the book, or the incident of its having been taken, or the date, or any of the parties mentioned in the fly-leaf inscription? J. N. MCULTY.

Aberdeen, Miss., March 13.

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We can put a young man or lady who wants a chance to improve on business lines, in the way of obtaining a good business education in a first-class Commercial College at very reasonable rates, if they will communicate with us. "First come, first served." Address, BAPTIST RECORD, Meridian, Miss.

Wanted—An Idea

How They Disagree.

Those who have been keeping up with the "Whittitt controversy" have no doubt been impressed with one thing, viz: how the writers disagree. Indeed they are singularly wide apart. For instance, Dr. J. William Jones, after telling of the "genuine vocation" given Dr. Whittitt at the General Association of Virginia Baptists, speaks of him as "one of the most scholarly, pains-taking and reliable historians, one of the most gifted teachers, and one of the truest, noblest, Christian gentlemen, and staunchest Baptists that God ever gave to the denomination." Surely, this is unstuffed praise and strong endorsement. But here comes Dr. W. A. Jarrel, of Hot Springs, Ark., who refers to Dr. Whittitt as "the most dangerous man we have in our camp." He says: "If Dr. Whittitt continues to defy the will of the mass of Baptists, by holding on to this position, there is not danger that he is not the sweet-spirited, excellent Christian man, that some have been publishing—that he is yet no better man than when he hid beneath the editorial coat of a pseudo-Baptist paper, and as a pseudo-Baptist, assailed Baptist history?" This is putting it about as strongly the other way. Evidently, Drs. Jones and Jarrel are not together. Moreover, it seems that the Baptists of Arkansas have little or no sympathy with the "genuine vocation" given Dr. W. by their brethren of the Old Dominion.

Equally wide apart in their conclusions are those who have reviewed the two books, "A Question in Baptist History" and "Did They Dip?" by Drs. Whittitt and Christian. For example, Prof. H. C. Vedder says: "Dr. Whittitt seems to have shown that immersion was introduced among the English Baptists about the year 1641, if any reliance is to be placed on human testimony." Again, "Nobody has been able to prove a single instance of immersion among English Baptists before 1641."

Now let us hear from Dr. E. T. Hiscox: "I have carefully read and re-read both books, and compared the two, not without prepossession, it may be, but certainly without prejudice. And it must with candor be confessed that Dr. Christian's book is much the stronger of the two, both as to the evidential force of the testimony adduced, and as to the logical force of the arguments used." He says again: "If there were no other evidence to disprove Dr. Whittitt's theory, the fact that numerous Baptist churches in England today have existed with unbroken records since long before the date named, with no intimation in history or tradition that they ever practiced affusion, or that any change from their present practice of immersion was ever known among them; that fact alone would decide the question against Dr. Whittitt." Certainly, there is great lack of agreement here. And the question naturally arises, which side are we to believe? For my part, I confess that my sympathies are with Christian, Jarrel, King, Thomas, Hiscox, etc. The facts and arguments they have brought forth seem to me to be decisive. If the English Baptists ever practiced sprinkling for baptism, did they not cease to be

Baptists? If I should begin to preach and practice affusion, I would no longer be a Baptist and ought not to be called such.

There is no doubt that harm has been done us whether intentional or not. A club has been furnished our pseudo friends which they are vigorously using. More than once I have been confronted with the "discovery" that immersion is of recent origin among the Baptists, and I see other ministers are having similar experience. We may explain that it is a controverted point concerning the practice of the English Baptists prior to 1641, but that avails little since the great seminary professor has acknowledged what they claim. May our divine Lord in some way overrule this affair for the good of the cause of truth.

T. C. SCHILLING.

Three Great Needs.

BY R. J. WILLINGHAM.

The Lord blesses the people who obey His command to give the gospel to all nations. He is greatly blessing the work on the foreign fields. For the advancement and strengthening of the work, there are three great needs. Let us consider these.

(1) EARNEST PRAYER.

We have not prayed for the coming of God's Kingdom as we should. Souls are dying, and need the gospel. We should pray for laborers to be sent, for those who have been sent. God's plan is for us to ask of Him, and for Him to give an answer to prayer. He is the same unchanging God who heard and answered Abraham and Jacob and Elijah. He will hear and answer our prayers.

He can and will open the hearts of His people. We have the means; the question is, Will we give for the salvation of lost men, or use on ourselves? Some are giving cheerfully and liberally for the work. Let us pray the Lord to open the hearts of many, very many, of our people to give the gospel, and of the heathen to receive the glad tidings.

(2) MISSIONARY PASTORS.

We need for more of our pastors to believe earnestly in missions, and to realize that they are God-appointed teachers and leaders. The church will give for missions where the pastor years for the salvation of a lost world, and does his full duty in teaching and leading his people. A live missionary pastor will make a missionary church. The pastors are God-appointed leaders. If they are indifferent or afraid, comparatively little will be done. If strong and earnest, much will be accomplished. To work up his church in missions, the pastor needs three things: (1) Convictions of God's truth; (2) Courage to speak the truth; (3) Consecration to lovingly, earnestly, patiently press the truth until he "brings things to pass."

There are over ten thousand preachers (not all pastors) in the bounds of the Southern Baptist

Convention. If they were all awake on missions, our forces at the front would soon be greatly increased, and angels would rejoice over thousands saved in lands of darkness and sin. Let us pray for our pastors. May God's Spirit come upon them, moving them to do their full duty, leading out their people in this great work, fearing not, for bearing not.

(3) GIVING SYSTEMATICALLY.

We put giving first, for many do not give at all for Foreign Missions. What would Christ say to such, if here in body to-day? His last command was for Foreign Missions. When He appeared to Saul it was to call him to Foreign Mission work. He wants this work done. He calls on us to take part. We are entrusted with the work of giving the gospel to a lost world. We should give time and effort and means, the best we have, for this work. In our churches we should arrange and plan for all to give regularly. Let it be taught that each one who loves God should help to advance His kingdom. Before the set time for gathering the gifts of the people, it is best to inform them of the work. Let all know what is being done, and each and every one be called on to give. It is well to remember that no system or plan will work itself. There must be one or most earnest hearts back of any plan. We need a plan in every church, but we need more in each church, one earnest heart. One person fully consecrated will make a plan. God give us, both pastors and people, a yearning for the lost, so that constantly we will bow in prayer before Him for this work, and in His name faithfully do our duty in giving to the world the gospel.

Resolutions and a Word of Explanation.

DEAR RECORD:—I send you certain resolutions, which I intend offering at the Southern Baptist Convention, and with them my reasons for not sending them to the papers.

First, I am neither an omnivorous nor a delighted reader of the "circular letter" literature to be found in such great abundance in our denominational papers, nor do I believe any one else is. I pick up THE RECORD and there is a fervent appeal from my dear Brother Willingham, and I shed tears; I pick up the *Layman* and read (?) this appeal and shed tears, though not as large as "elephant eggs" this time; and by the time I have read (?) it in the eight or ten papers that reach me, my tears are all gone and with them my admiration for the "circular letter." I take up the *Baptist and Reflector* and am greeted with an article on "A History of the Actions and Doings of the S. S. Board of the S. B. C.," my heart swells with pride; I open the *Index* and the same familiar features greet me—my pride is punctured, and by the time I have read the caption in every paper that reaches me I have kicked the cat, if not the "bucket," and can scarcely suppress a desire to kick the authors of my suffering. "Sincerest thanks, dear RECORD, for the opportunity of a check at 'circular letters.'"

Second, To have written out these resolutions for each of our papers would have been too great a task, and I am not convenient to a job printing office. I hope these reasons will be satisfactory to our editors, and that they will not think I have discriminated in sending the resolutions to the *Western Recorder* and the BAPTIST RECORD.

Yours fraternally, G. W. RILEY.

Group or Die.

Having spent one year in Clark county, Miss., under the auspices of State Board of Missions, at an expense to the Board of \$360, and becoming somewhat acquainted with the network perignations of the preachers' travels to and from their several "charges," and learning that the thirty churches in the county are connected with three or four different Associations, we venture a suggestion of groups or pastorates in said county.

It will be remembered that we advocate the democratic principle of co-operation, that only a

free people can co-operate, and that the Baptists are the freest people on earth—also that since the ideal and perfected political organization of states and counties in these United States is due to the Baptist idea, therefore, the Baptists, of all people, should be the most thoroughly organized for the conservation of spiritual forces and co-operation in giving the gospel to the world.

It is a great weakness to expend mission funds within a territory filled with saints. There must be better co-operation; there must be concentration; there must be settled pastorates leading to localization of ministerial life and work—we must group, and organize our associations by counties. We organize by States; why not by counties? We are all brethren. This stringing out along railroad lines, as if in a heathen country, is all wrong. The best people and the best Baptists in this country are the rural people and churches. Organize by counties and group, or die. Now, as to suggestive groups:

Resolved, That the following brethren be appointed a committee to convey this request aforesaid. (Names to be inserted when it is known what brethren are in attendance upon the Convention.)

Resolved, That the chairman is hereby requested to assemble the trustees aforesaid at such time as will enable the above committee to deliver this request and return an answer thereto before the final adjournment of this body.

I shall be glad if such brethren as favor the resolutions will write me a line saying so. Those opposed are requested to write me giving the reasons for such opposition, and their opinions shall receive due consideration. Write to me, brethren, not to the papers.

N. W. P. BACON.

Bernardo, Miss.

From Clinton, Ky.

DEAR BRO. HACKETT:—I was, on the 26th of February, elected President of Clinton College. This is our second week, and everything has assumed its normal shape and progress. The horrors were thrust upon me so unexpectedly sudden that I am just recovering from the shock of the responsibilities. I beg you and THE RECORD readers to pray the Lord to give me wisdom and success in this part of His service.

Our commencement day will be May 27. The Board of Trustees and faculty have elected Rev. Jno. T. Christian, D. D., to preach the commencement sermon on Sunday, May 23. Rev. John Rust, D. D., will deliver baccalaureate address before the senior class of nine, Wednesday, May 26. We give you a hearty invitation to be with us.

Send me THE RECORD. We can't get along, even in Kentucky, without it.

Yours fraternally, G. W. RILEY.

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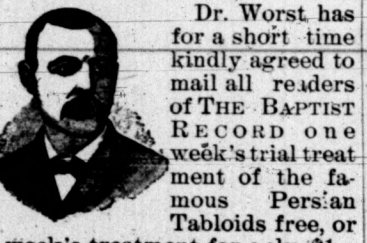
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Five years ago I had meals which caused two gatherings, one in the frontal cavity and one in my ears, which was the beginning of catarrh. Since using Aerial Medication seldom have trouble with head or throat, can sing all I wish, and preach twice every Sunday without inconvenience. I believe this treatment is all that is claimed for it, and do not hesitate to recommend it. REV. C. B. SEELEY, Kirkland, Wash.

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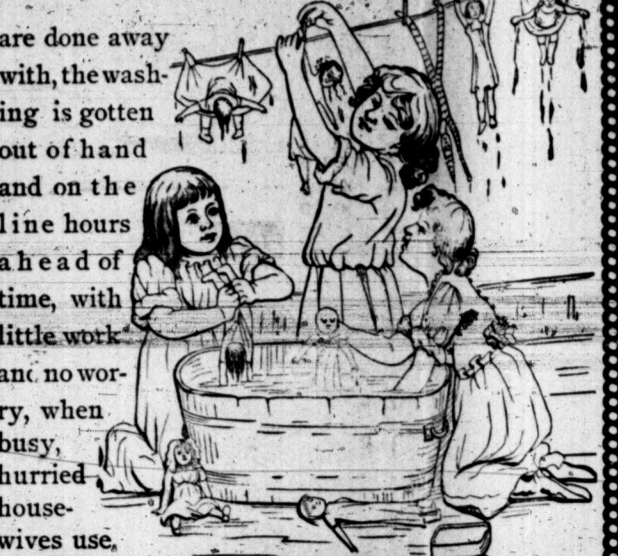
To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address, J. H. MOORE, M. D., DEPT. P. 5, CINCINNATI, O.

The publisher of this paper has information that Dr. Moore is a reputable physician, and recommends every interested reader to write him at once and investigate Aerial Medication.—Baptist Record.

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Who can form the greatest number of words from the letters in "HOLIDAY"? You can make ten or more words, we feel sure, and if you do you will be well rewarded. Do not use any letter more times than it appears in "HOLIDAY." Use no language except English. Words spelled alike but with different meanings can be used; but once. Use any Standard Dictionary. Nouns, pronouns, verbs, adverbs, prefixes, suffixes and a hyphen—anything that is legitimate will be allowed. Words put out in this manner: Holy, hay, day, had, etc. Use these words in your list. The publishers of THE SUNNY SOUTH will pay \$50 in gold to a person who makes the longest list of words from the letters in the word "HOLIDAY"; \$25 for the second longest list; \$10 each for the next three longest lists, and \$5 each for the next three longest lists. For the above rewards are given free and without consideration for the purpose of attracting attention to the South's great illustrated family and literary weekly which has 12 large pages, 72 columns each issue, all original matter, with the very best long and short stories, in addition to its page devoted to "Southern Industries," etc. To enter this contest it is necessary for you to send certain and a list of ten words or more, is guaranteed an extra present by return mail (in addition to MacLure). This book has attracted more attention in the United States than any book of recent years. Satisfaction guaranteed in every case or money refunded. The name and address of successful contestants will be printed in the June 5th issue of THE SUNNY SOUTH. Remember, every contestant gets a prize. Note: If you do not want "Beside the Bonnie Briar Bush" we will send you "The Story of an African Queen" or "The Other Man's Wife," or "The Master of Ballantrae." In writing mention the book you want us to send you. Address: THE SUNNY SOUTH, Box 54, Atlanta, Georgia.



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